

Sunday school children on Easter Sunday through their mission boxes presented at their service \$21.73 for Indian Homes. There was no report from the St. Andrew's Brotherhood recently organized. The same wardens were unanimously elected, and the delegate to the Triennial Council and Provincial Synod nominated and a financial committee appointed.

From the above any one can realize that St. John's church, Port Arthur, is endeavoring to do its duty not only in maintaining the Church in its own town, but also to aid in having the Gospel preached elsewhere. Surely such parishes should have a say in regard to the future of its diocese and Church government.

Diocese of Newfoundland.

The mission room of the cathedral parish suffered somewhat from the great gale of Sunday, March 10th, and was shifted some few inches.

The Bishop held an Ordination in the Cathedral on Mid Lent Sunday, when Mr. T. E. Wilson, B.A., of Bishop Hatfield Hall, Durham, Eng., was admitted to the order of Deacon, and on the following day he set out for the Mission of Rose Blanche.

The Committee of the Cathedral Branch of the Women's Home Mission Association in their fifteenth annual report showed a sum of \$317.28 as realized during the year; the largest amount ever received.

THE "ABUNDANT" LIFE.

The average Christian thought of the day, and much of the preaching, dwell chiefly upon "conversion," and "salvation." If one is converted, he is saved, and that finishes up the whole matter of religion. The visible kingdom of Christ as a training school for the soul, and upbuilding of Christian character by means of the sacraments, and even the fact that conduct and religion have anything to do with each other, are largely, and even airily ignored. And more than that, most serious of all is the dropping out of sight and experience the vital truth that to His disciples Christ imparts spiritual life. "I came that they might have life, and have it abundantly." And the impartation of that life begins with the child in his first thought of God, the first consciousness of spiritual things, and continues, in proportion as the heart and spiritual nature opens to receive it, through his earthly days, with singular manifestation at the marked epochs of baptism and confirmation, and repeatedly perpetuated in the communion of the body and blood of Christ. So that religion is more than conversion, more than salvation, it is life, the life in us of our Blessed Saviour Himself. "Whoso eateth my flesh, and drinketh my blood, hath eternal life." Life eternal now, a present gift, not a vague thing in a vague future. What this means for each person depends upon the capacity, the openness of heart, to receive the life of Christ. We have it "abundantly" just in proportion as we come in actual perceptible contact with Christ, by means of the visible, tangible ordinances and sacraments of the Church purchased by His own blood. The "Church" includes heart to heart communion in prayer, devout drinking in the revealed Word of God, and the wide range and profound depth of spiritual emotions. For it is the outward, visible framework of the organized Church that, in this world of matter, holds and keeps the spiritual truth for man's use and growth in the divine life. Without the organic body and the sacraments, men could not learn the Christian faith and the Christian life; take them away and the

religious aspirations of men would die, and they would sink back into the night of godless barbarism. The disciple who is in earnest makes it his chief desire to have the life that Christ gives, and to have it in His own words, "abundantly," and to this end he welcomes the special purpose and teaching of Lent to redouble the active use of the instrumentalities the Church so lovingly places in his hands.—*The Church News, St. Louis.*

Correspondence.

To the Editor of the CHURCH GUARDIAN.

DEAR SIR,—The question, "What shall we do with Algoma?" has been frequently asked of late, and it is at the present time uppermost in many minds. The question is both pertinent and timely: the Diocese is now 22 years old. From the moment of her creation "The child of the Canadian Church" has been actively and prominently engaged—by her Bishops and clergy—in making known her necessities, and this because she was compelled so to do.

Set off in 1873, without endowment, her territory almost, if not wholly a new country just thrown open for settlement, the Church in Algoma could best be compared to the sturdy but penniless settler who, taking up his location in the primeval forest, his whole capital an axe and a stout heart, sets himself to the task of hewing out a home for himself and family.

So the Church entered Algoma, but with this difference however be it said: Whilst the settler won for himself a scanty subsistence by incessant toil in forest and clearing, the Church was bid look to the Mother who gave her birth, i.e., to the ecclesiastical Province of Canada, for the means wherewith to pay the labourers their hire and to aid in the needful work of building the modest Church which should be the spiritual home of the flock. Nor has she looked in vain for that support which, if oftentimes found to be inadequate to her needs, may be said to be largely owing to the healthful and aggressive vigour of her missionaries, who, consolidating the Church in one place, were busily engaged extending it in another.

It has been said that "Algoma is an example of the folly of setting off a non-sustaining territory as a Missionary Diocese." A glance at Algoma of 1873 and the Algoma of 1895 will be the best answer to that statement.

In 1873 there were seven fields of labour—five white and two Indian; five clergy and two catechists, and eight church buildings, exclusive of the Indian Home at Sault Ste. Marie, then also in its infancy.

In the present day there are 35 mission fields, including, as far as I can get the figures and be within the mark, 98 stations with 74 church buildings, the property of the Diocese.

There are, including the Bishop, 26 missionary clergy and four catechists, in all 30 labourers; and six mission fields vacant awaiting men and means to occupy them. There are also, exclusive of the See house, 22 parsonages against none in 1873; and six Sunday school halls, six buildings in connection with the Indian Homes, and five churches in course of erection. And last, but not the least, I do not believe there will be found on all these temporalities more than \$1,500 or debt.

If, Mr. Editor, Algoma's appeals for help have been incessant during the 22 years of her existence, let the question "of what good is it all?" and her faithful administration of the funds entrusted to her, find an answer clear and convincing in the foregoing present day facts as to her temporalities, and her over one hundred congregations of devout and earnest hearted worshippers.

Up to the present time the government has

been an autocracy with the added features for the past nine years of a Triennial Council of Bishop and clergy; three years ago the laity were eligible to sit on election, and four Rural Deaneries.

A Standing Committee of both orders has been called into existence as an Episcopal advisory board. The time, however, the writer feels, and it is believed by many within and without the Diocese, has come when a Synod should be organized which, by its regularly constituted machinery permeating the Diocese, would tend to relieve and assist the Bishop in many departments of his work—to bring clergy and laity into closer touch and more united action,—for the fuller development of our internal resources, and for aggressive work at points hitherto untouched. The business habits and methods of our lay members would be of incalculable value in all our administration.

If the Church in Algoma—as a mission field—has, by the blessing of her Divine Head upon the work of the past 22 years, been given such marked success, I am strongly of the opinion that, with synodical organization wisely administered, her power of consolidation and expansion would be immeasurably greater. Her spiritual life would deepen and grow; and more frequent intercourse would cause a fraternal spirit to pervade the Diocese than, under present features, could be expected to prevail.

Yours faithfully,

THOMAS LLWYD.

THE EUCHARISTIC SACRIFICE.

The Catechism tells us that the Blessed Sacrament was ordained "for the continual remembrance of the Sacrifice of the Death of Christ." This remembrance of the Sacrifice of the Death of Christ is the great design of the commemoration. It is for a memorial before God the Father; not merely to stir up in our own minds the memory of our Saviour's death. In this Sacrament we offer before the Throne of the Father the sacred Memorial—the divinely appointed token of the covenant which God has made with us through the sacrifice of His Son; beseeching Him to look upon that Infinite Sacrifice, and so to remember His mercy to us and to bless us.

And all this done in union with what our ascended Lord is Himself now doing before the Throne as the High Priest of the Church. In His Priestly office, as the Minister of the true Sanctuary above. He ever presents before the Father His own one Infinite Sacrifice; interceding thereupon for us, and obtaining thereupon grace and mercy for us.

Thus the Church below, and the great High Priest above, continually offer and present the one infinitely tremendous Sacrifice before the Father. The Divine ordinances of the Church on earth are so ordered by God that they should be in mysterious harmony with the ministrations of the great High Priest above, and that our worship below should be united with that on high.

In the Sacrament, therefore, is our most solemn act of worship. We approach the Father with the Memorial of the Sacrifice of His well-beloved Son. We plead before the Majesty on high the tremendous Sacrifice of the Cross. At no other time, therefore, can we approach the Father in a more prevailing manner; at no other time is the Father of mercies so propitious to us as when we do this before him for a Memorial of the Atoning Sacrifice.

This is the very centre of all our worship. He who neglects this holy Mystery does not rightly understand the religion he professes, and virtually cuts himself off from the Communion of the Church of Christ.—*Rev. Dr. Gray.*